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Timely Words for our Day & Nation:

OR,

GEMS OF THOUGHT

CONCERNING

THE RELATIONS AND DUTIES

OF

PATRIOTISM AND PIETY.

More Love & Labor for Our Own Dear Home Land:

THIS IT IS FOR WHICH

GOD AND OUR COUNTRY ARE CALLING ON US TO-DAY,

AS SEEN IN

THE TESTIMONY OF SOME OF OUR BEST MEN,

TOUCHING

THE INTERESTS AT STAKE, THE DANGERS UPON US, AND THE DUTIES BEFORE US.

BY A FRIEND OF MISSIONS.

1878.

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INTRODUCTION.

"For the nation and kingdom that will not serve Thee shall perish."—*The Prophet.*

"Righteousness exalteth a nation."—*The Wise Man.*

"Pray for the peace of Jerusalem: they shall prosper that love thee. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—*The Psalmist.*

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

"But go rather to the lost sheep of the house of Israel." "Beginning at Jerusalem." Let your first care be for your own home, your neighbor and your nation.

Copy the example of the good Samaritan.

Christ the Lord.

Those who neglect to provide for their own are worse than an infidel.

"We then that are strong ought to bear the infirmities of the weak."

The Apostle.

"We believe that it is the supreme duty of the Christians of this nation at this hour to protect the nation from the evils that threaten its life."—*The National Council of* 1877.

IN EXCHANGE
N.H. Sem.
12 M '04

TIMELY WORDS.

What language could set before us the paramount claims our Home Land has upon every patriot and Christian of to-day, more forcibly and truthfully than the following from the Rev. E. H. Greeley's address at the last annual meeting of the New Hampshire Missionary Society?

If we care for any thing pertaining to the cause of religion, of good order and of general well-being among us; if we mean, as a body of churches, to have any future; if we do not mean that every fountain of good influence that, flowing abroad from our hills and valleys, might bless the land and the world, shall become dry; if we mean, for even a quarter of a century longer, to have money or men for the great work of redeeming the world to Christ, we must be watchful, and strengthen the things that remain, that are ready to die. * * * * The thorough evangelization of our whole country is the supreme obligation which now rests upon the Christians of America. No other work of equal importance and responsibility demands their attention. As a part of this grand enterprise, as well as on its own account, the work in New Hampshire makes the very strongest possible appeal to our Christian sympathy, fidelity and consecration. If as patriots and as Christians, we would be faithful to any trust, we must stand by this cause. We must see that this work is well and faithfully done. Our State and our whole country, from sea to sea, must be claimed and held for Jesus Christ; and, in the mighty struggle which it is to cost to do this, He expects every follower of His to do his duty. To have faltered in such a work, will not the memory of a delinquency so disgraceful cause us to stand apart and ashamed, when the "well done" of the Master is falling upon the ear of the good and faithful servant?

The following extract from an article in the *Congregationalist* by Prof. Austin Phelps, D. D., of Andover, on

Foreign Missions and Home Missions, is at once a candid and a correct wording of the best thoughts of some of our ablest and best men, on the question before us.

THE COUNTRY SINCE THE WAR.

It is especially to be remembered that the relative claims of the home and the foreign fields have not been for the last fifteen years what they were before the War. The home work has expanded immeasurably in its practicable extent, and been intensified unspeakably in its urgency. Are we not all trembling before it to-day? Is not our priceless inheritance from our fathers trembling in the balance, for the want of a calm, scholarly, Christian leadership for the countless hosts of ignorance and depravity into whose hands we have put, not the spelling-book and the Testament, but ballots and muskets? Is not the weight of the destiny of this land often intolerable to those who feel called of God to stand under, and lift it? Do we not feel impelled to *hasten* the work of redemption? Can we afford *delay*? What means the increase of the annual income of the American Missionary Association from forty thousand dollars before the War, to three hundred thousand now? Does not a profound alarm among the Christians of this country express itself in this fact?

When General Grant was before Petersburg, at a critical moment of the siege, his only word of command was: "Pour in the men: pour in the *men*." So do we not all of us judge and feel, through all the broken deeps of our souls, that the only thing which can save this land for Christ, is to pour in the *men*, and to do it *now?* West, South, Northwest, Southwest, the whole frontier, and strategic keys from the Lakes to the Gulf, must be carried soon, or not at all, as it seems to all human foresight.

The protection of our Lord's Day; the salvation of our youth from infidelity; the preservation of our school system; the planting of even the rudimental institutions of Christianity in the new States; the crushing of Mormonism; the uplifting of the Negro from the awful slough of ignorance and corruption in which freedom has surprised him; the not less imperative need of the civilization of the Southern white men; the rescue of both races in the Southern half of the land from the clutch of Romanism; the recovery of the whole Southern conscience from the obtuseness which slavery has inflicted; the substitution of the civilization of the alphabet for that of the bowie-knife; and the Christianizing of the American Chinese—these are but the *pioneer* work of the gospel on this continent. The maturity of Christian civilization lies far away beyond them.

WHAT IS THE TRUE POLICY?

Does not the exigency which is upon us fairly open the question, whether a far-seeing policy does not dictate a suspension of advance in the foreign work, allowing it simply to hold its own, *if it is necessary* to the speedy achievements of certain preliminary conquests in this country? Cannot the world, as a whole, better afford that China and Japan should wait twenty years longer for the gospel, than that Nebraska, Colorado, Texas and the Carolinas should wait? Is it not a less evil that Africa in the East should wait, than that our own Africa in the South should?

Look at those pitiable colored churches. What are the elements of many of them? Consciences poisoned by fetich-worship yet lurking in the blood; corrupted by the degradations which none but a slave knows. In how many of them are falsehood, theft, concubinage, adultery, a bar to church-membership? Can we venture—is it good policy to venture—farther into the heart of heathendom, leaving such rotting monstrosities of our Christianity behind us?

The conflict is one; fought on one field, under One strategic Mind; for one grand conquest. While the loyal forces are so few, and relatively to the enemy so feeble, it may not be wise policy to "advance all along the line." Said the commander of the French forces, witnessing the famous "ride upon death" of the six hundred English cavalry at Balaklava: "It is magnificent, but it is not war." So, the resolve of the Christian Church to evangelize the world in this generation might be the sublime of heroism, and yet not wise. If, then, there must be a halt anywhere, does not the millennial reign require that that halt should *not* be on this Western Continent? Is there another country on the globe whose *immediate* evangelizing is so vital to the world's redemption as that of our own?

To the same effect, the paramount importance of this home work, is the testimony of the *National Council*, in its late gathering at Detroit, when, in the report of its Committee on the *Work of the American Missionary Association*, it says:—

We believe that it is our duty as Christians to aid in spreading light and knowledge in the world, and there are few in any land and none in our own land who need instruction more than do the Negroes of our Southern States. We

have always regarded the love of country, as part of our religion; and the work of educating and Christianizing the degraded races among us is a work to which the love of country urges us.

All the impulses, therefore, which arise within us when we are summoned by philanthropy, by patriotism, by our zeal for learning, by the missionary call, are awakened and united when the work of this Society is set before us. We would recognize and emphasize the duty of our churches through this Society to prosecute the work among the Indians and among the Chinese in our land. We regard the work to be done in Africa, through missionaries raised up and educated in the South, as one of the most inspiring within the reach of our thought; but the most immediate and urgent duty of the Association is the education and Christianization of the Negroes of the South. The importance of that work no statement of ours can exaggerate. The only radical remedy for the disorders that have prevailed in that region is found in the education and Christianization of the Negro. If he is educated he cannot be intimidated; if he is not educated he always will be. It is only those who know their rights who dare maintain them. If his character be well founded in Christian faith and strengthened by intelligent instruction in Christian ethics, he can never be overborne by violence nor reduced by demagoguery. It is in the moral strength that comes from a Christian education that his safety and well-being lie. The political power conferred upon the Negro will prove his ruin and the nation's scourge if it be not accompanied with a Christian education. Universal suffrage coupled with universal ignorance brings forth corruption and anarchy. We believe that it is the supreme duty of the Christians of this nation at this hour to protect the nation from the evils that threaten its life. It would be a poor economy of forces if, in the largeness of our view, we should neglect the work that lies nearest us, and suffer our own land, with whose future so much of the hope of the world is bound up, to be overrun by ignorance and barbarism.

At the late annual meeting of the American Missionary Association in Syracuse, Col. C. G. Hammond, of Chicago, the worth of whose words on a question of this kind none who know him will deny, makes use of the following language:—

The reason why I came here at all is, that I have looked upon the burden laid upon this Society to educate and evangelize the Negro, as the burden of all burdens that now rests upon the Christian world; I mean our American world. I can see, or think I can see, the force of the arguments which have been presented here, to show to us the dangers politically, the dangers in the point of view in which they have been presented, which will certainly come to us if we do not elevate and educate him. I feel that we should avert these dangers, as has been said, by devotion to the cause, and by very earnest prayer. But what does all this imply? Oh, my brethren, I tell you unless this cause lies heavy upon your hearts, unless your pocket feels the pressure, you have but little evidence that you love the cause.

Another layman, a man of business, a man of high and wide repute as a philanthropist, a patriot and a Christian, the Hon. E. S. Tobey, of Boston, puts the same idea before us in this form:—

The safety and perpetuity of this nation emphatically depends upon the domestic, personal religion of its people. Let us not for a moment imagine that because the recent civil war is over that our country is secure; for unless the measures to elevate the people, such as the Freedmen, which have been so earnestly and eloquently put before us to-day, shall be widely adopted, how can we reasonably hope that our country will be delivered from the fate which sooner or later has befallen every nation that has neglected domestic and personal religion?

The increasing frequency and earnestness with which such men as Prof. Phelps, Col. Hammond and the Hon. Mr. Tobey are coming to speak of the evils that threaten our institutions, indeed our very existence as a nation, and of our only remedy for them, are alluded to and corroborated by the following extract from recent remarks by the Rev. James Powell. Having traveled much in all parts of our land,

east, west, north and south, and made the subject before us a matter of careful study and observation, MR. POWELL knows full well whereof he affirms, when he says:—

The time, I think, has fully come for a thorough rearguing of this whole question of Negro education; and into the discussion must enter, in addition to those sentiments that moved us at the close of the war, the higher considerations of religion and patriotism. I am glad to see that our leading men are beginning to give a closer attention to this subject, because I feel assured the issue will be renewed fealty to just such work as this Association is endeavoring to prosecute. We shall be brought to feel the inconsistency of professing that our colored population should receive a Christian education, while we refuse to help them obtain it, and to discern the national peril their enforced ignorance entails.

A brief extract from a recent letter from the venerable P. J. GULICK, formerly of the Sandwich Islands, now in Japan, dated Kobe, Japan, July 20, 1877, shows how this home work of to-day, in that South Land of ours, looks to the devoted missionary in the foreign field. He says:—

On reading the AMERICAN MISSIONARY of June, '77, my spirit was stirred within me, as I thought of the glorious opening of Providence for the evangelization of the Freedmen, and the *apathy* of Christians, North and South, toward this work. The more I reflect on it, the deeper is my conviction, that the first and most pressing duty of Christians in the United States is the education and evangelization of these their *brethren*, at *their very doors*.

Writing from Honolulu, in 1873, he says:—"Had the way been open in 1827 for Christian effort in the South, I might have gone thither instead of coming to these sunny, but then, dark isles."

Among the many distinguished men that might be cited as witnesses to the truthfulness and importance of the views here urged, must be mentioned the name of the REV. T. D. WOOLSEY, D. D., LL.D., of whose ability as a scholar and a jurist or of his repute for good judgment and a deep interest in

all that pertains to the weal of our nation, none who know him can be in doubt. In a brief Essay of his on *The culture of the Negro for the sake of the Nation and of Christ*, he says:—

It cannot but be, as long as the Freedmen are uneducated and unenlightened, that they will be a prey to cunning men who will play upon their fears, and will seek to secure political power for themselves by making the antagonisms of race as intense as possible. The only way to prevent this, if it can be prevented, is to enlighten the Freedmen, and this light can only come from such an institution as the American Missionary Association. I am sorry to be obliged to feel that their own religion, to whatever sect they may belong, as long as they are illiterate, and their colored teachers are illiterate, will not save them and the country from the evils, which may grow out of a collision of races. I have dwelt chiefly on one result of religious and moral training, because the situation of the Freedmen is very peculiar; hardly any such strong contrasts can be found in all history. But it would be altogether a narrow view to lay before the friends of the colored race, that the interests of the country demand their enlightenment and elevation. The great point is to save their souls for their own sake and for Christ's sake. And in order to do this they must have more light and knowledge than they are getting by their own endeavors and through their ministers. The American Missionary Association comes before them with a title to entire trust. It is made up of friends to their highest welfare. It has no ends to secure which are not equally valuable to them. It is sustained and conducted by the self-sacrificing exertions of religious men.

Speaking of *Moral Reconstruction* as the only thing by which the Freedmen, the South and the nation can be effectually reached and saved, the Rev. Washington Gladden says:—

Moreover the seat of the trouble is one that cannot be reached by legal measures. The ignorance and viciousness of the masses of the Southern populations, white and black, are the root of the evil. So long as the great body of the Negroes, and of the poor whites are only partly civilized, having no true knowledge of their political obligations, and no clear ideas of the first principles of morality, so long as *two-fifths of all the voters cannot read*, there will always be disorder and corruption among them.

The nation cannot tax its citizens to carry on this enterprise; the citizens must tax themselves. It will cost less to reconstruct the South with school-houses and spelling-books, than to do it, by and by, with forts and bayonets. It can be done, now, by these moral instrumentalities, so that it shall never need to be done over again; it can be thoroughly done in no other way; and the longer we delay in doing it, the greater is the danger that another and a far more difficult job will be thrown upon our hands.

From Hon. D. H. Chamberlain, Ex-Gov. of South Carolina.

There is no doubt that education, secular and religious, is the great want at the South. All efforts in that direction tend to remove the *causes* of present evils, and ought to receive the cordial aid and sympathy of all good people.

From Hon. Joseph R. Hawley, Ex-Gov. of Connecticut.

The importance of these topics *cannot* be exaggerated—in their bearing upon the future of the country.

From the Rev. W. L. Gage, Hartford, Conn.

All over the South there are points of light, which give good promise of a coming day of brightness. We dare not lead our Northern Christians to think that much more than the dawn has broken. But we do believe that what light has been kindled, is that which comes by reflection from the throne of God; it is not illusive, and it will not be evanescent. The schools which have been planted; the seminaries of higher education—for the training of teachers and pastors; the churches which have been formed for the dissemination of the divine principles of life—these it is, and these alone, which can be relied on. In their use, no single year ushers in any brilliant victories, but each year witnesses a quiet, orderly growth. It is the old process of leavening repeated; and just as in the heathen lands, the bright spots which English and American Christians have planted are about the only signs of life and promise, so in the vast South, the institutions of our Society, and of similar societies, are the best tokens that a work has been begun, which will in the long years to come bring the neglected regions out into the light of the gospel, and the blessings of a full civilization.

We are amazed that Northern Christians, patriotic, open-handed and wide-minded men do not see this. Why should we, who depend so much on the school-house and the church, need to be told that it is the school and the church which are to make the South orderly, and its rulers homogeneous? Why do we need to prove that influences which go back of Plymouth Rock will work in the same orderly and irresistible manner wherever they are tried? Why should we expect a nation to be born in a day, unless there be the slow and patient preparation, which may at last ripen with unexpected suddenness and power? Why do good men, who look for open fields, where every dollar will register itself, where every school-house and every church will not only bring souls to the light, but be a blessing to our common land—pause and hold back, and lose an opportunity so propitious?

FROM THE REV. JOSEPH COOK.

(In the *Prelude* to his lecture, Oct. 29, 1877.)

Of the 2,000,000 illiterate voters in the United States, 1,700-000 are in the Southern States, which elect thirty-two of the seventy-four senators, and one hundred and nine of the two hundred and ninety-two representatives in Congress.

Here is a mass of uneducated suffrage, and who is exploiting it? Look at the Negro in his school-house. Behind him is his master, to whom he is in debt, and on the other side of him is a strange figure in American politics, not often seen in our land, but one that has been potent in the politics of other lands. This historic form wears pontificial robes. I open authentic documents concerning the condition of the Freedmen, and find them resolving the other day, in a grave public assembly at Macon: "That this meeting appoint a committee to wait upon the Rt. Rev. Bishop Gross, who is now in this city, to obtain his views as to the educational policy of the Catholic Church in regard to the colored people of the South, and to ascertain to what extent we may look to that organization for assistance in the work of educating our children." Other documents assure us that from Baltimore there has lately been projected a great aggressive campaign upon the South. New schools for colored children are to be immediately opened, ten in Georgia, fifteen in Alabama, [fifteen also in Mississippi,] twenty-five in Louisiana. These Romish schools will offer board and tuition free to colored young men and women. If the uneducated suffrage of North and South in one mass is ever to be exploited by a single hand on the Tiber, a serious hour is ahead of us.

L. of C.

From a "paper" read at a monthly concert in Cambridge, Mass., by D. G. Dexter, Esq.—

I have recently visited many of our leading Christian men and women in reference to the importance of educating and Christianizing the colored race, and the reply of one man will answer for many. It is this,—"We had better spend our time and our money on a more pleasant and promising field than that of the niggers." But I ask, where *can* you find it? Is it on this continent? No! Is it in Europe? No! Is it in Asia? No! Nowhere can it be found. It means more to America and her future independence than any other question. I make this assertion boldly, with facts to back it, if necessary, that we as Protestant Christians have almost let pass from us and our influence the greatest and grandest opportunity for Christian work that the nineteenth century has yet seen, in neglecting the Freedmen as we have.

Comparatively, there has been but *little* done by Protestants, but *much* by Catholics. Do you prefer that they shall have such education as the Catholics give? Is that the safest plan of education in a Republican form of government? A statement has been made recently from high Catholic authority that within fifty years they will be able to count on nine-tenths of the African race in this country as their own. From another source I am told they have between two and three hundred white priests and missionary teachers, besides over five hundred black co-helpers, with plenty of money to help carry on the work. Another statement made to me is that one-half million dollars yearly has been set apart for work South. This Papal movement should be provocative of the zeal of Protestants. It is our duty to aid this people with schools and churches, and thus bind them in indissoluble bonds to Christ and the republic. The safety of the nation demands it. Ignorance is the foe of a free government. Intelligence and morality are the pillars which uphold the nation. Five millions of ignorant citizens in a national crisis may wreck the republic. Intelligence is essential to the discharge of the duties of citizens; without it no one is fit to cast a ballot or sit on a jury.

An *Editorial Paragraph*, in the *Congregationalist* of Dec. 19, 1877, referring to the efforts of the Roman Catholics among the Freedmen, says:—

In all the world to-day we do not see the work which has stronger claims upon the Protestant denominations of the United States than this within their own borders. Shall it be neglected?

The following extracts from a speech by the Rev. Wm. B. Brown, of Newark, N. J., at Syracuse, on the *Educational Work of the American Missionary Association in the South*, are full of vital and stirring thoughts touching things to be accepted and done, if the Freedmen, the South and the Nation are ever to be rescued from the dangers that threaten:

On listening yesterday to that part of Secretary Strieby's report which related to educating the Freedman, and to the sermon last evening, I was impressed with the conviction, as I have often been impressed when reflecting on the subject, that the constituency of the American Missionary Association, churches, Christians, patriots and philanthropists were not themselves conscious of the magnitude, complications and vast importance of the work which they have taken in hand. They understand it in part, and they feel and act, as good men usually do, up to their understanding and conviction. But I confidently believe that, if the friends of this Association, including ourselves, fully realized the immensity of the problem that we are trying to solve, their interest and their contributions to the cause would be increased four-fold.

Consider for a moment who are the parties directly interested and involved in the problem, and how they are interested and involved.

1. The Freedmen themselves are directly and most of all concerned. It is around these people as a center, that the whole problem is grouped. They are the great storm-center towards which the elements are drawn, and from which they diverge. These people came out of slavery bereft of everything but the cardinal germs of humanity.

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2. Then the white people of the South no less than the ex-slaves themselves are involved in the elevation of the Freedman. They may not all see it. but some of them do, and all of them would, but for the blinding influence of slavery itself. The truth is that the white people of the South, and the Freedmen and whites alike, are all in the same boat, and must outride the storm or be engulfed together. The colored people constitute nearly one-half of the Southern population; and it is impossible,—as Southern history has shown,—for one-half of any population to be degraded, unprincipled, superstitious, indolent and vicious, without sooner or later drawing the other half into the same vortex with themselves.

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3. The people of the North are interested and involved in this work of Negro elevation. They have the wealth while

the South is impoverished by the war, and especially by the act of emancipation; and opportunity is the measure of obligation. Besides this, the North, no less than the South, is responsible for the devastations of slavery. They helped to establish, perpetuate and extend it. And this responsibility falls alike on Church and State; for our pulpits were at fault no less than our platforms. We have all helped to rob the poor African and to rivet his chain, so that not on the ground of humanity and benevolence alone, but by the inexorable decree and demands of justice we are required to pay back to him what, by violence, has been taken away. We must give him knowledge, discipline, virtue,—we must bring him up to a condition of manhood,—or God will hold us, at the North, responsible. The South claims that the North brought on the war and liberated the slaves and impoverished the South, and is now responsible for taking care of the Freedman. And there is something of truth in the claim. At any rate the North must do this work if she claims to be Christian, and if she expect to escape the demoralization of wrong doing—a fearful responsibility. We owe a debt to the whole heathen world, but the debt owed by the Northern people and the Southern as well, to the Freedman is four-fold greater than to any if not every other class. We are infinitely their debtors.

4. And still further, the whole nation is interested and involved in this problem as to the outcome of emancipation. If the Constitution did not directly sustain slavery, yet we know that the nation, in many ways, upheld and extended it. And we know also that the nation,—compelled by the voice of the Almighty, uttered in His Providence during the great war and before,—gave freedom to the slave; and not freedom alone, but citizenship as well. She is bound, therefore, to see that the Freedmen are elevated and not left in degradation. It is a duty the nation owes the Freedman not only, but itself also. What disorder, if not ruin, will 4,000,000 of vicious and ignorant people, crowded together in the South, produce if left to themselves! Already we see the beginning of what must be the tragic end, unless these people are made the peers of the white population in intelligence and virtue. It is doubtful if the nation can exist, except with turmoil and weakness, with this great class of people left in the condition they were in the days of slavery. The nation therefore should—as to some extent it has—take part in the elevation of the Freedmen. It should do it for their sake and for its own. If the Freedmen cast on the stormy sea of experiment, are left to go down beneath the waves, they will, by force of instinct if nothing more, cling to the nation's neck, and all shall perish together.

And who would say, in view of all the circumstances, that such a death was not deserved? The nation, in making the Freedmen citizens, put a two-edged sword into their hand; it must now give them intelligence and virtue also, or they bear not this sword in vain.

5. The whole African race is interested and involved in the problem of the Freedman's education and elevation. They are, indeed, a great factor in that problem. Of late no part of the world is awakening such intense interest throughout Christendom as does Africa and her people. The recent explorations there, of which Mr. Stanley's are last but not least, reveal what are the vast possibilities of this hitherto dark land and crushed people. There is yet to be a grand civilization for Africa. This civilization may be different from any that has hitherto existed, but it is what the world needs, and what God has foreordained for this most peculiar people. I will not stop to indicate what sort of a civilization Africa is to have, or to speak of the constitutional peculiarities that fit the race for such a civilization. But the point I make is this: that the Africans of this country, under God, are to be the civilizers of Africa. Not alone and unaided. But they are to be educated here, and fitted to go back to their own country and people, not only as missionaries, but to carry to them all the arts of Christian civilization. What we do, then, for the Freedmen of the South we do for all Africa.

6. God and history are also involved in it. The same God who sent Joseph into Egypt to save his own house and plant the Hebrew nation, sent the African to America. He has watched over him all these years, and in the fullness of time He compelled his emancipation. And in some way He will compel—if it be not done voluntarily—his education and elevation, both for his own sake and for his people's. God evidently means that those who have carried Africa into captivity shall carry her back from captivity, or else go themselves into captivity. And no adequate view can be taken of this great problem that does not make God one of its chief factors, the throne itself and the Power behind the throne. And woe unto us if we contend with the Almighty.

Upon such a problem as this, Sir, the American Missionary Association is called to spend its energies. We rejoice to know that we are not alone in this work. And, sir, we count it—I speak not as an officer of the Association, which I am not—a most fortunate circumstance that so large a responsibility in behalf of the Freedmen has fallen into the hands of an agency so well fitted by its principles, its history, its spirit, its choice and its appliances, as is the American Missionary Association.

At the meeting in Syracuse, to which reference has been already made, the REV. L. T. CHAMBERLAIN, of Norwich, Conn., in speaking of our obligation to give the colored man of our land a Christian education, having shown "that we have in him a great wrong to be righted, which can never be done till we shall have laid at his feet the treasures of our kindest and largest beneficence," goes on to say:—

I name one thing more, and that is a debt to be paid, and I speak still of these same Freedmen. I say, this night, a debt to be paid. And I am speaking not now simply of the fact that their labor built up our material prosperity, not simply that out of the fruits of their toil were reared our schools and colleges, and churches. I speak of that supreme time in history, when in these later years our republic was in danger, when she had summoned apparently every force in her possession, when it seemed as if she had made her last effort, and the scales were moving, not in equipoise, but to result in the overthrow of this republic. Then we stood face to face with the issue and knew that there was not much in this world for you and me, unless the republic was saved. Yet then, when it seemed to us that we were doomed to overthrow, this same marvelous race, so treated for two centuries, forgot their wrongs, remembered the instincts of patriotism, recognized the flag that never sheltered them as their flag, and came to your rescue and to mine. I tell you, gentlemen, the shadow of that hour is on my soul still; we stand now in the redoubled strength of the republic saved; yet I can remember distinctly that before God we trembled, and then and there we prayed as men whose deliverance was to come through those whom we had so wronged; I remember in that hour we said: "O, if they would come, they might be indeed our rescuers and our deliverers." Was it the enthusiasm of the moment? No! Soberest history has written this on its pages, that they were in that hour the saviours of this republic of America. You remember what we thought when the deliverance came. We said we were thankful to them, we gave them some things; we gave them freedom. I don't think that was much towards payment of the debt; we did that as an imperative necessity. You gave them the franchise. I admit that was out of your generous impulse, but the franchise was barren; it was worth nothing unless you gave the conditions with which it could be exercised rightfully. Unless you could lift the man that had the ballot into something of manliness and something of manhood, it was not much to give him the franchise. I say,

therefore, you have not paid the debt; you never will have paid it until you have taken up the first consideration concerning the wrong done, and have planted your schools, and built your churches, and have given him your personal love, and have surrounded him with your Christian civilization; until you have actually lifted him into those influences which he so much needs, and which would be to him a small requital of those centuries of wrong done him, and a reward for the service that he rendered in the hour of our national peril.

I name one thing more now, and that is a danger to be averted. Do you think this republic of ours is safe?—for I confess I love to plead this cause on grounds of patriotism. I will come to something higher in a moment, but I love to touch that cord of patriotic consideration. Do you think this republic of ours is safe in 1877? I tell you, if you will look with discerning eyes, you shall see, underneath the fair exerior, forces that threaten to overwhelm us. Here are we in the confluence of the civilizations of all the world, and with this mass of ignorance centered in these four millions of Freedmen. These dangers make our existence a problem, and our civilization trembles like a cable that is touched with a storm. If, therefore, to-night you have it in your heart to avert a danger to this republic, say "Amen" and a "God-speed" to the work of this Association. You should give your benediction with the utmost of your efforts. Give your minds to it. I shall never feel that this republic is safe, until beyond all the pacification of Presidential policies, and all that touches mere administrative reform, there shall be the lifting of the black man into intelligence and virtue, and so into the conditions of respect at the hands of the embittered whites. That respect must come before we shall be one homogeneous nation, not only North and South, but white and black, and one people, recognizing that they are of one blood and all citizens in the same loved republic.

And now I name the supreme consideration—love for the souls for whom Christ died. Ah, my friends, you might talk of patriotism and all these considerations touching the welfare of men, other than the salvation of their souls, and not have named the supreme inspiration of missions.

How can a soul that loves Christ forbear to speak,and how can one that the Lord has redeemed by His precious blood be silent, when the world is dying about him? Well then, these are they for whom Christ died; they are the neglected ones by the way-side of our civilization; they have fallen among thieves. Be ye the good Samaritans who shall go and pour in oil and wine in the name of the Lord Jesus. and remember the word,that inasmuch as you shall do it to one of the least of

these, you shall do it unto the Master. There is the supreme and last appeal for this great work of the American Missionary Association.

Remember that the African and the Indian, and the Chinese, are they for whom the Lord has died, and that as sure as truth is truth, they shall stand with you and me, if we too are saved, in that great multitude that no man can number, at the right hand of the throne. I said a moment ago, might we not clothe the whole matter in the garment of privilege instead of duty? Ask your own souls if you do not count it among the most blessed privileges of your life to think that in some way you may have some part in this thing, whose result shall be so magnificent—souls saved to be crown and star in the rejoicing of our Lord.

Now I come to a consideration which I believe rightfully follows such thoughts as these: In what way we can most effectually secure these things and accomplish this purpose? * * * Have we not gold enough to accomplish every other purpose? Is there not treasure that is spent, thrown, as if it were worthless, on every side? Or is not that treasure in the hands of the children of God? * * * We are not to ask how little he will be satisfied with, but how much we may give directly to His service. If we will take that up, one by one; if every pastor will lay that on his heart, and go home and preach Christian consecration to his people, then, whether this debt be raised to-night or in the weeks and months to come, I predict that at the end of the year there shall not only be a removal of the debt, but a treasury overflowing as compared to the past, and the hearts of all the friends of this cause be made glad. God grant that so this may end; for then shall we have done something to accomplish the evangelization of Africa. Then shall this republic of ours be saved from its danger. Then shall the vision of patriotic hope be realized. Then shall the word of prophecy be fulfilled. Violence shall no more be heard in the land, wasting or destruction within our borders. Then shall we call our walls salvation and our gates praise. Yea, then shall the earth bring forth her increase; and God, even our own God, shall give us His blessing.

With no more fitting, forcible or "timely words" can we bring these selected "Gems of Thought concerning the Relations and Duties of Patriotism and Piety" to a close, than with the following extract from a sermon by the Rev. Z.

EDDY, D. D., of Detroit, Mich., before the "American Home Missionary Society," last May, in New York, from the text: "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

Let us consider, in conclusion, some of the reasons why this work ought to be done, and done soon: "Let us go up at once, and possess the land."

I might here properly insist on the command which binds the disciples of Christ to teach all nations, and show that they are to "begin at Jerusalem"—that is to say, at their own doors, in their own country—but my present purpose is to show you that NOW is the golden opportunity of the American church for the evangelization of this continent; that delay and inaction *at the present time* would be ruinous both to the church and the nation; in a word, that the great work, if done at all, must be done quickly.

It is with nations as with individuals: the plastic period of impressibility and ductility, the period when character is formed, is early youth. The wildest boy, caught young, put to school, and well-trained, will probably turn out an honest man, perhaps a hero; but let him alone a little while, and he will snap his fingers in the face of discipline. Now our American giant, though a hundred years old, is still a child; but the rapidity of his growth is something portentious. When I try to picture to myself this country as our children and grandchildren will see it, my imagination is confounded. The sober calculations of statists, based on the ascertained laws of population, read like the random predictions of a lunatic.

Making the largest deductions for the most improbable contingencies, it is certain that our descendants, within a century, will see an English-speaking people on this continent of 500,000,000. What sort of national manhood will this be? The present generation will decide. Two parties are struggling with desperate energy for the mastery, namely, the Roman Catholic and the secular, or, if you will, the Atheistic.

The time is come for the mobilization of the armies of Israel. Too long have they been lying in camps of instruction, and behind their fortifications. The word which now sounds through all divisions of the host is, "March! March! March!"

Concentrate! Concentrate! Set the battle in array! It is no longer a war of out-posts. No more skulking and skirmishing! No more sectarian jealousies and rivalries! Let the whole sacramental host, in one solid mass, be hurled upon the common foe!

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Bring in the supplies! In this supreme crisis of the great struggle, let Immanuel's military chest be full to over-flowing. Let money be poured forth like water. Think: it is for our country, it is for the world; for the conversion of the world depends on the speedy evangelization of this land. Bring in the supplies!

What is it I hear? "The times are hard; the country is in distress; the cause of Home Missions must wait." O Lord, have mercy upon us poor miserable sinners! Money for houses and lands; money for horses and carriages; money for "æsthetic furniture" and works of art; money for summer recreations and foreign travel; money for the concert, the opera, the lecture, the theatre; money for pearls, and diamonds, and silks and India shawls; money for the world, the flesh, and the devil; money for everything but the salvation of our country! Christ gave his precious blood; we grudge the shreds and parings of luxury and fashion! O Lord, have mercy upon us, mean as well as miserable sinners! While we wait for the means of giving without the pain of self-denial, or even of painless retrenchment, the country—this sacred land of the Pilgrim Fathers—hastens towards its ruin!

Did I say ruin? I retract: the country shall be saved. If the descendants of the Pilgrims prove recreant to their principles, deliverance shall come from some other quarter. Doubt it not, this shall be Immanuel's land.

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